

# SELECTIONS

## FROM THE

### VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 18th September 1894.

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## LIST OF NEWSPAPERS EXAMINED.

Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU.</b>			<b>1894.</b>	<b>1894.</b>	
<b>Monthly.</b>					
Jain Hitopadeshak ... ..	Deoband (Saharanpur.)	Babú Suraj Phán ...	For Aug. & Sep. ...	15th Sep. ...	...
Rahnumá-i-Chungi ... ..	Agra ...	Munshi Muhammad Ibrahim Khán.	" June & July ...	14th " ...	30 copies.
<b>Bi-monthly.</b>					
Khurshaid-i-Nánpárá ... ..	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	1st Sep. ...	13th Sep. ...	200 copies.
<b>Tri-monthly.</b>					
Mufid-i-Kam ... ..	Agra ...	Munshi Muhammad Qádir Ali Khán.	10th Sep. ...	14th Sep. ...	75 copies.
Násir-i-Hind ... ..	Do. ...	Munshi Saíyid Muhammad Ali.	" " ...	" " ...	40 "

No	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
				1894.		1894.		
Weekly.								
6	Agra Akhbār ...	Agra ...	Khwājā Tajammul Husain.	14th	Sep. ...	16th	Sep. ...	50 copies
7	Akbār-i-Klam ...	Meerut ...	Hakīm Muhammad Muzarrab Husain Khān.	11th	" ...	13th	" ...	150 "
8	Akbār-i-Islām ...	Agra ...	Maulvi Wāris Ali ...	15th	" ...	16th	" ...	526 "
9	Alwaz ...	Gorakhpur ...	Muhammad Sa'id	12th	" ...	"	" ...	625 "
10	Anis-i-Hind ...	Meerut ...	Bābū Rām Chandra Vaidhya.	15th	" ...	18th	" ...	250 "
11	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal,	8th	" ...	12th	" ...	300 "
12	Asad ...	Ditto ...	Munshi Muhammad Sajjād Husain.	14th	" ...	16th	" ...	250 "
13	Colonel ...	Moradabad ...	Pandit Banwāri Lal Misra.	16th	" ...	18th	" ...	250 "
14	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thākūr Prasad.	8th	" ...	13th	" ...	400 "
15	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain Khān.	10th	" ...	"	" ...	446 "
16	Hindustānī ...	Lucknow ...	Munshi Ganga Prasad Varmā.	12th	" ...	14th	" ...	300 "
17	Karnāmāh ...	Ditto ...	Maulvi Muhammad Yāqūb.	10th	" ...	13th	" ...	275 "
18	Kāyasth Conference Gazette...	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	7th & 14th	" ...	17th	" ...	1,000 "
19	Matla-i-Nār ...	Ditto ...	Munshi Bihari Lal...	15th	" ...	18th	" ...	50 "
20	Mihir-i-Munro ...	Bijnor ...	Hāfīs Muhammad Karīm-ullah.	14th	" ...	"	" ...	400 "
21	Naiyar-i-Kam ...	Moradabad ...	S. Ibn Ali ...	12th	" ...	16th	" ...	160 "
22	Najm-ul-Hind ...	Sahāranpur ...	Pandit Avatār Kishun	16th	" ...	18th	" ...	475 "
23	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	10th	" ...	16th	" ...	80 "
24	Nasim-i-Agra ...	Agra ...	Babu Jamnā Dās Biswas.	15th	" ...	18th	" ...	450 "
25	Nasim-i-Hind ...	Fatehpur ...	Muhammad Nawāz Khān.	8th	" ...	15th	" ...	70 "
26	Nūr-ul-Anwār ...	Cawnpore ...	Hāfīs Muhammad Abdul Hamīd Khān.	15th	" ...	16th	" ...	171 "
27	Oudh Panch ...	Lucknow ...	Munshi Muhammad Sajjād Husain.	13th	" ...	18th	" ...	300 "
28	Police News ...	Meerut ...	Shekh Habib Ahmad	8th	" ...	13th	" ...	600 "
29	Ras-ul-Akbār ...	Benares ...	Saiyad Ghulām Husain.	10th	" ...	14th	" ...	400 "
30	Ris-ul-Akbār ...	Gorakhpur ...	Hāfīs Nizām Ahmad,	8th	" ...	12th	" ...	500 "
31	Sitāra-i-Hind ...	Moradabad ...	Pandit Banwāri Lal Misra.	12th	" ...	14th	" ...	125 "
32	Tohfa-i-Hind ...	Bijnor ...	Munshi Jairāj Singh	13th	" ...	18th	" ...	304 "
33	Tūtī-i-Hind ...	Meerut ...	Maulvi Saiyad Muhammad Sajjād Husain.	8th	" ...	12th	" ...	200 "
34	Urdū Akhbār ...	Moradabad ...	Munshi Muhammad Abdul Aziz.	13th	" ...	15th	" ...	25 "
35	Vernacular Advertiser	Lucknow ...	Rāmji Dās Bhārgava,	14th	" ...	"	" ...	1,000 "
36	Zamānah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	13th	" ...	"	" ...	200 "
Daily.								
37	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasad	12th to 18th Sep.	" ...	12th to 18th Sep.	" ...	521 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
38	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtāz-ul-din.	11th & 14th Sep.	" ...	13th & 16th Sep.	" ...	460 copies (including 236 copies taken by Government).
HINDI.								
Monthly.								
39	Nātya Patra ...	Allahabad ...	Pandit Dewaki Nandan Tirpāthī.	For	Sep. ...	7th	Sep. ...	400 copies
40	Sanādhyopakar ...	Agra ...	Pandit Shankar Lal,	"	" ...	13th	" ...	150 "
Bi-monthly.								
41	Kāyasth Conference Prakāsh,	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	10th	Sep. ...	13th	Sep. ...	300 copies
Weekly.								
42	Almora Akhbār ...	Almora ...	Munshi Sadā Nand Sanwāl.	10th	Sep. ...	13th	Sep. ...	164 copies

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>HINDI—(concluded).</b>						
<b>Monthly—(continued).</b>				1894.	1894.	
43	Bhārat Jiwan ...	Benares ...	Bābā Rām Krishna Varmā.	10th Sep. ...	12th Sep. ...	1,500 copies.
44	Prayāg Samāchār ...	Allahabad ...	Pandit Jagan Nāth Tiwārī.	13th " ...	14th " ...	400 "
45	Sajjan Kīrti Sudhākhar ...	Udaipur ...	Ashyāchālāk Dās ...	10th " ...	" " ...	65 "
<b>Daily.</b>						
46	Hindustān ...	Kālānkār (Partāgarh).	Pandit Devi Dayāl Shukla.	11th to 16th Sep. ...	12th to 17th Sep. ...	470 copies.
<b>HINDI-URDU.</b>						
<b>Weekly.</b>						
47	Kāshi Patrikā ...	Benares ...	Rai Bahadur Lakshmi Shankar M.A.	14th Sep. ...	17th Sep. ...	500 copies (including 343 copies taken by Government.)
<b>MARATHI.</b>						
<b>Weekly.</b>						
48	Sabodh Sindhū ...	Khandwa ...	Lakshman Anant Prayāgi.	12th Sep. ...	14th Sep. ...	350 copies.
<b>MARATHI-ENGLISH.</b>						
<b>Weekly.</b>						
49	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiva Rām Chandra Patwardhan.	10th Sep. ...	14th Sep. ...	375 copies.

## I.—POLITICAL AND FOREIGN.

TUTTI-I-HIND.  
8th September 1894.

Alleged dissatisfaction of the Nawab  
of Rampur with Major Hamid-uz-Zafar  
Khan.

1. The *Tutti-i-Hind*, (Meerut), of the 8th September, states, on the authority of a Dehli journal, that His Highness, Nawab Hamid-Ali Khan of Rampur, recently paid a visit to His Honor, the Lieutenant-Governor of the North-Western Provinces and Oudh, and complaining against Major Hamid-uz-Zafar Khan, one of the members of his State Council, expressed his dissatisfaction with him, and asked for his removal from his office. His Honor called upon the Major for an explanation as to the cause of the Nawab's displeasure. The Major promptly replied that the companions of the Nawab were a lot of vicious men, and led His Highness into the evil path. He and his colleagues accordingly expostulated with the Nawab on the subject, and hence his displeasure. With this explanation from the Major, His Honor dismissed the Nawab with a few words of elderly advice. The *Tutti* is not disposed to give credence to this intelligence; the probabilities being quite against it. The Nawab could not have so far forgotten the services of the Major himself and those of his brother, the late General Azim-ud-din Khan, as to have made a complaint against him to His Honor. It is due but to the exertions of these two brothers that the state of affairs in Rampur has so far improved as to meet with the approbation of the British Government. No doubt, the introduction of the enlightened form of administration was attended with certain difficulties, and led to the bloodshed of some innocent persons. But this was unavoidable; all oriental statesmen being unanimously of opinion that a king is justified in shedding blood of a hundred persons for the sake of achieving one good thing. India is not yet England or any other free country, where an agitation might be usefully got up on the perpetration of a single act of oppression by the executive authorities. Major Hamid-uz-Zafar Khan may, no doubt, be generally described as the instrument for avenging the innocent death of the late General Azim-ud-din Khan. But who has the power to stay his hand in this? Happy, indeed, are those officers of a Native State who enjoy the support of the British Government; and they need not care a jot for anything whatever. It is well known that in every State there are two ruling powers; one as composed of the ministers and other officers, and the other what may be called the Chief's Party, consisting of his courtiers, old playmates, favourites, beautiful damsels, prostitutes, beardless lads, &c. These two powers do not, as a rule, pull together, and a friction necessarily arises between them. In most cases the ministry generally become so strong that the Chief is reduced to a mere cipher. But sometimes the selfish sycophants and favourites of the Chief succeed so far in their intrigues and tactics that even the best and most trusted ministers find themselves powerless before them. Sir Ganpat, Rao, the Prime Minister of Gwalior, is a good instance in point. Though His Highness, the late Maharaja of Gwalior, valued Sir Ganpat so very highly as to have raised him from a servant of Rs. 2, to a Jagirdar of Rs. 25,000, a month, yet he yielded, even in the State matters, to the persuasions of the prostitute Chandra Bhaga, more readily than to those of any body else. But Rampur is not so fortunate as to secure the services of a man of the stamp of Sir Ganpat Rao and his like. Gentlemen of that type are generally men well-educated, broad-minded and of independent views, and would not bear to have to dance attendance and fawn upon a Lieutenant-Governor. However, should what the Dehli Journal says be true, the *Tutti* would earnestly advise the young Nawab of Rampur to make use of his English education, and of the experience he has gained by his recent travelling in Europe, and be reconciled with the Major. But if internal intrigues have been brewing, their authors would not, so long as they could help it, permit this to be done, and the administration of the State would get into worse grooves and become unmanageable in course of time. Under the circumstances, the Government had better appoint another man in the place of the Major, provided that a suitable person were forthcoming; and thereby give His Highness one more chance of putting things to rights in his State.

NASIM-I-AGRA.  
15th September 1894.

Affairs in the Bharatpur State.

2. The *Nasim-i-Agra*, of the 15th September, says that though it is only 6 or 7 months since the present young Maharaja of Bharatpur ascended the throne, all sorts of mismanagement and disorder have crept into the State.

and that complaints have even reached the Government of India. The Maharaja is still very young, and has not received adequate education. It would therefore be much better if the Government of India sent the young Maharaja and his younger brother to Ajmere or some other place for further education, and expelled from the State those persons who are responsible for the present unsatisfactory state of things.

3. The *Almora Akhbār* (Almora) of the 10th September states that Her Highness, the Begam of Bhopal, has most liberally sanctioned Rs. 5 lakhs for the purchase of grain and its distribution among the famine-stricken people in her State. She has further issued orders to postpone the collection of land revenue till the famine is over. Again, while the men employed on the relief works, started in Saugor, receive from only 3 to 5 pice per diem, in Bhopal men receive from 3 to 4 annas, women two annas, and children 1½ annas a day. This shows how Her Highness loves her people and sympathises with them in their distress. Such is truly the duty of a really good ruler.

ALMORA AKHBAR.  
10th September 1894.

4. The *Akhbār-i-Islām* (Agra), of the 15th September notices that a fracas took place between the Hindus and Musalmans at Ahmadnagar (Deccan?) on the 24th August last, because the former would not desist, at the bidding of the latter, from playing music while carrying a religious procession by a mosque. Religious strifes between the Hindus and Musalmans are increasing day by day, and bid fair to make India, in course of time, a regular arena for the two communities to measure their strengths with each other. The Government is in a fix at present, not knowing which party is in fault in such matters. So let the Government first try and find out whether, in former times did Musalmans not say their prayers in Mosques, or Hindus not take out their processions, before the writer need take it into his head to advise what steps the Government should take in the matter.

AKHBAR-I-ISLAM.  
15th September 1894.

## II.—GENERAL ADMINISTRATION.

5. The *Hindustan* (Lucknow), of the 12th September, complaining that the *Indian Budget* was, again, this year brought up for discussion in Parliament at the fag-end of the Session,—only a week before the prorogation,—when the House was all tired, and most of the members had already left Westminster, gives a resume of the speeches made on the occasion. Of all the speeches, that made by Mr. Fowler, the *Radical* Secretary of State for India, was in such bad taste as it might have well caused even a *Conservative* Member to blush. He presented a most rosy view of the condition of the people of India, rapturously dwelling upon the continued increase in the number of educational institutions, hospitals, railways and natives employed under the Government, and upon the expansion of the export trade, &c., in India, and thereby endeavouring to show that India was, on the whole, prosperous and improving in every direction, and had no real cause of grievance. He, of course, admitted that India was comparatively a poor country, but that it was so before the establishment of the British rule, and that under the British Government its poverty was decreasing rather than increasing. Mere statistical figures are, however, no proof of the prosperity of a country. There are no doubt 3,000 natives among the 3,700 officers of the Government in India. But the remaining 700 European officers of the Government draw such an enormous amount of money from the Indian exchequer as would exceed the salaries of the native officers, even if their present number of 3,000 were increased fourfold. This fact Mr. Fowler took care to withhold from the members of Parliament. The salary of a single European District Magistrate and Collector of the first class exceeds those of all the native Deputy Collectors and ministerial officials under him put together. Again, it is true that the number of schools, hospitals and railways has increased, but it does not necessarily follow that they have removed poverty from India. Mr. Fowler's friends might accept his statement that the poverty in India is now less than before; but the "walls and doors" of India have to tell quite a different tale. The British rulers of India are to be pitied, indeed, on their own deep ignorance of the actual state of things, that while Indian

HINDUSTAN.  
12th September 1894.

jects are crying for bread, they are telling them from a distance that they have opened schools, railways, hospitals for them (and they ought therefore to be perfectly satisfied and contented)! The fact, on the contrary, is that all these outward signs of civilization have, rather served to increase than diminish the poverty of the Indians. It was in the power of the British Government to remove the poverty of India, but it has, from its indifference and ignorance, shirked to do its duty. Would that Mr. Fowler did not make the speech he did, which has much damaged the reputation of the Radical party and brought discredit on British justice!

**AKHBAR-I-ISLAM.**  
15th September 1894.

6. One Nihal Ahmad contributes an article both to the *Akhbār-i-Islām* (Agra) of the 15th September, and the *Mehr-i-Nimroz* (Bijnor) of the 14th idem, in which adverting to the religious quarrel between the Hindus and Musalmans, he observes that as both the classes are the subjects

of the same Government, one ought not seek to take advantage of its numerical strength, education, or wealth to lord it over the other in religious matters. The Government, too, ought not to sit still and let the contending parties fight it out and decide for themselves their respective claims in such matters. If the Government, God forbid! adopts such a policy, the whole peninsula will ring with the din of a civil war that is likely to rage for centuries, and cause bloodshed of millions upon millions of the people before it will terminate. Besides, the Musalmans in India having a common religious cause with foreign Muhammadan independent States, it is quite on the cards, that should an internecine war, as depicted above, take place in this country, their foreign co-religionists would send out invading armies to their help. No, the Government should on no account allow the Hindus and Musalmans to settle their differences by bloodshed: it should, on the other hand, use its power, and authoritatively give its decision in the matters once for all, and enforce it thereafter with the entire prestige and power it commands in the Empire.

**BHARAT JIWAN.**  
10th September 1894.

7. The *Bhārat Jīwan* (Benares), of the 10th September, in an article headed "Why was music played near the mosque," regrets to notice that most disquieting news is frequently received. The question is, whether the authorities are devoid even of common sense, or do they commit acts of high-handedness of a purpose. It would appear that some Hindus, who played music near a Muhammadan mosque at Poona on the day of their *Nāgpanchmi* festival, were fined Rs. 50 each. The Hindus and Musalmans have lived side by side in the same villages and towns for hundreds of years, observing their respective religious ceremonies and festivals. Religious disputes did not arise so frequently, even under the Muhammadan rule, as at present. The frequent occurrence of racial dissensions is most undesirable and ought to be checked.

**NASIM-I-AGRA.**  
17th September 1894.

8. The *Nasim-i-Agra*, of the 15th September, in continuation of its previous article on the cow-killing question (*vide* paragraph 8, page 385 of the Selections from Vernacular newspapers, Upper India, 1894), asks whether any Musalman can say how many times did the prophet

Muhammad eat beef or sacrifice a cow on the occasion of the Bakr-'Id in his life. Some learned Musalmans have been heard to say that the use of cows flesh "makes the heart black." It is thus seen that according to the Muhammadans themselves the cow-killer, is condemned to hell, and the eater of her flesh is liable to get dangerous diseases, and a black heart; and such being the case according to their own religion and learned men, cow-killing could not possibly be regarded as a religious duty with the Musalmans. Now as regards the alleged custom on the subject, cow-killing formed part of no religious duty among any people on the surface of the globe before the rise of the Muhammadan religion; while in India no mention was ever made of the deed before the advent of Musalmans in the country. As the first Muhammadan invaders of India came with the declared object of spreading their own religion and taking the lives and property of the Hindus, they introduced the practice of killing cows as being one of the readiest means of invading the latter's religion. When, however, good Muhammadan rulers succeeded to the

throne of Dehli, cow-killing was discontinued, and the practice altogether disappeared under Akbar. The Emperor Shah Alam even went the length of issuing a *firman* prohibiting cow-killing throughout his dominions. Thus the practice of cow-killing can in no sense be said to have the sanction of any very old usage, and need not be tolerated by the Government of the present day. But it is said that as the British people themselves eat beef, and a very large number of cows are being killed to supply meat to the British regiments in India, the Englishman cannot possibly enter into the feelings of the Hindus regarding the question of cow-killing, and sympathise with them.

Universal usefulness of cow to mankind.

9. A correspondent of the *Anis-i-Hind* (Meerut), of the 15th September, says that the common Indian saying "the cow supports the earth on her horns, and when she changes it from one horn to another, a general destruction takes place" is nothing more than an allegory. It implies that the prosperity and well-being of mankind (mainly) depend upon the well-being of the cow. Her milk not only preserves, but invigorates all the physical, intellectual and moral faculties of man; and when he can enjoy all these powers unimpaired and fully developed, his prosperity and well-being are insured in all manner of ways. It need not, of course, be stated here in what other ways the cow helps and benefits mankind in their worldly affairs in general. The saying referred to above is thus a mere metaphorical way of pithily expressing the fact of the universal usefulness of the cow to mankind. And when this animal, so indispensable to man, is in any way, as a body, disturbed in the position it occupies in the economy of the world, a "general destruction" or in plain language, universal misery is sure to overtake mankind.

*ANIS-I-HIND.*  
15th September 1894.

Famine in Saugor and Damoh districts, Central Provinces.

10. The *Subodh Sindhu* (Khandwa), of the 12th September, referring to the present famine in the Saugor and Damoh districts in the Central Provinces, says that the number of persons availing themselves of the relief works started by Government is falling off, not because the distress is over or decreasing, but because the rates of wages paid to them is too low, and the people are leaving for other places where they expect to earn better wages. The Government ought certainly to apply the Famine Funds to alleviating the distress of the famine-stricken people, with a liberal hand, so that those employed on the relief works might receive wages sufficient to fill their bellies.

*SUBODH SINDHU.*  
12th September 1894.

Suggested printing of all ordinary kinds of Government work in the districts themselves, instead of the Government Press, in the North-Western Provinces and Oudh.

11. The *Najm-ul-Hind* (Saharanpur), of the 16th September, notices with approval, the recent order of the Bengal Government directing all kinds of district work to be, in future, printed in the district itself and not in the Government Press, except when a thing is to be kept confidential, and says that it will both encourage local presses and effect a saving in the Government expenditure. The editor would recommend a similar step to the Government of these Provinces, and ask if it could also encourage any other Press but the one at Lucknow.

*NAJM-UL-HIND.*  
16th September 1894.

Condemnation of the use of Urdu as Court language.

12. The *Natya Patra* (Allahabad), for September, makes an appeal in Hindi verses to Her Majesty in favour of the introduction of the use of the Hindi character, drawing her attention to the difficulties to which the people are exposed from the use of the Persian character. When a villager receives an Urdu summons from a court, he has to go a long distance in search of an Urdu-knowing man to learn the contents. Sometimes the latter misreads the date owing to the ambiguity of the Persian character; the court issues a warrant for the arrest of the villager who fails to attend on the fixed date, and the difficulties he has then to encounter may be easily imagined.

*NATYA PATRA.*  
September 1894.

Appointment of Government officers as Chairmen of Municipal Boards in the North-Western Provinces and Oudh, objected to.

13. The *Najm-ul-Hind* (Saharanpur), of the 16th September, observes that in Bengal and the Panjab, most of the Presidents of the Municipalities are found to be gentlemen who are residents of the place and have been elected by the people themselves, while in the North-Western Provinces and Oudh, the Municipal Chairmen are all

*NAJM-UL-HIND.*  
16th September 1894.

District Magistrates or Tahsildars. These officers, by reason of their official position and influence look down upon the members, and thereby injure the cause of "Local Self-Government." Some one of the Hon'ble Members, of the Local Legislative Council, ought to turn his attention to this subject.

NATYA PATTRA.  
September 1894.

14. The *Natya Pattra* (Allahabad), for September, says that the police are intended to protect the lives and property of the people and to bring offenders to justice, but that at Allahabad the police are to be found oppressing the people and trumping up false cases. The editor refers to the case of one Sadhu, who was arrested by the Allahabad police, on the charge of having in his possession certain stolen property alleged to belong to a prostitute at Salon in Rae Bareilly, but was acquitted by Mr. Fremantle, Assistant Commissioner. A vernacular translation of Mr. Fremantle's judgment, dated 18th May 1894, is given in *extenso*, in which he condemns the report of the Allahabad police in the case as utterly false. The editor believes that the Deputy Commissioner of Rae Bareilly has drawn the attention of the District Magistrate of Allahabad to the misconduct of the police, but does not know whether any action has been taken by the latter. It may be hoped Government will make an inquiry and punish the police officials concerned in the case.

Mehr-i-Nimroz.  
14th September  
1894.

15. "A late native officer of the Irrigation Department," writing to the *Mehr-i-Nimroz* (Bijnor) of the 14th September, complains that the Munshis (readers) of the Canal Deputy Magistrates in the North-Western Provinces and Oudh, are low-paid, [most hard-worked and have constantly to be on tour, without any consideration being paid to their claims for promotion. The editor suggests that these deserving officers ought, after they have discharged their duties satisfactorily for some time, to be promoted either to 3rd grade Sub-Overseership or the Divisional Sarishtedārship.

PRAYAG SAMACHAR.

16. The *Prayag Samachar* (Allahabad), in adverting to the late bursting of the Gohna lake, sarcastically inquires if the Municipality or the Government is going to afford any relief to the poor cultivators and others who have suffered losses in consequence of the event. No such thing need be expected: who cares for the weak and poor; "the gods injure the weak." The *Almora Akhbar* (Almora), of the 10th September, suggests that a public subscription ought to be raised for the relief of the sufferers in Srinagar and other places.

OUDE PUNCH.  
13th September 1894.

17. The *Oudh Punch* (Lucknow), of the 13th September, contains a picture in which India, represented by an Indian woman standing in a poppy field, addresses thus an Englishman in military accoutrements, with a book in hand marked "Opium Commission's Report:" "I have not, but you should shun opium; its use seriously tells upon one's virility (manliness), pocket and reputation."

### III.—LEGISLATION.

BHARAT JIWAN.  
10th September  
1894.

18. The *Bharat Jivan* (Benares), of the 10th September, in commenting upon the amendment which is going to be made in the law for setting free, from legal penalty, a woman who deserts her husband, strongly condemns the proposed reform, as being altogether opposed to the spirit of the Hindu marriage institution, which is a religious sacrament and not a mere civil contract as among the Europeans. Among the Hindus the marriage once contracted is binding on both the parties for all times, and can be dissolved only by death. But the amendment is sure to be carried out; for among the Englishmen to forsake a husband "is as easy as to break a straw," and the Government will have no difficulty in securing the consent of some Hindus eager to get themselves enrolled in the category of the civilized.

19. The *Tohfa-i-Hind* (Bijnor), of the 13th September, in commenting upon the proposal which has been made to the Government of India for interfering with the management of the religious endowments in this country, advises the Government not to listen to the proposal.

Religious endowments.

*TOHFA-I-HIND.*  
13th September  
1894.

Both Hindu and Muhammadan societies are being daily established in all parts of India, and these should make rules for and look after the proper management and application of their religious endowments. Those who have had an occasion to consider the question of management of a religious endowment, will, the writer hopes, agree with him in holding that the objects for which such an endowment was made by the donor cannot possibly be attained when placed under the management of the Government officials.

#### IV.—EDUCATION.

20. The *Najm-ul-Hind* (Saharanpur), of the 16th September, stating that Mr. Nesfield, the Director of Public Instruction, is going

*NAJIM-UL-HIND.*  
16th September 1894

A proposed memorial to Mr. Nesfield, retiring Director of Public Instruction, North-Western Provinces and Oudh, condemned.

to retire by the end of this month, says that his financial condition is far better than that of (many) high-placed officers. He brought out hundreds of books, got them appointed as text-books, and sold them at very high prices. His sycophant friends are now busied in raising subscriptions to found a memorial for him. The poor school-teachers will be unjustly taxed for the subscription. The editor does not know what good Mr. Nesfield has done to the people during the tenure of his office, that a memorial should be raised to him. All that is known of him is that reflections have been made on him even before the Local Legislative Council.

21. The same paper complains of the Indian Universities prescribing a lot of subjects for their various examinations, which are beyond the powers of the candidates to master each of them thoroughly. The Indian students, who are

Suggested curtailment in the number of subjects in the University curricula.

generally sent to schools and colleges to acquire such knowledge as will enable them to earn their living, ought to be taught only those subjects which are calculated to be of use to them when they enter the world. The English literature is of course indispensable to them. Arabic and Sanskrit, which are the respective vehicles of the Hindu and Muhammadan religions, must also be taught, besides Persian and the Indian Vernaculars. The other subjects such as History, Euclid, &c., are not at all necessary, and need not be uselessly thrust down the throats of the Indian youths.

22. A correspondent of the *Azad* (Lucknow), of the 14th September, complains that in the whole Agra circle, which consists of 17

*AZAD.*  
14th September 1894

A single Muhammadan Deputy Inspector of Schools in the whole Agra circle.

districts, there is only one Muhammadan Deputy Inspector of schools; the other 16 Deputy Inspectors being Hindus. The Government ought to make an inquiry as to why there is such a disparity between the Hindu and Muhammadan Deputy Inspectors in the Agra circle. Formerly there were 3 Muhammadan Deputy Inspectors in the first (Meerut) division alone of the Agra circle; while there is now only one in the whole circle.

#### V.—POST OFFICE.

23. The *Násir-i-Hind* (Agra), of the 10th September, states that, with effect from the 1st idem, the Post office at Agra has

*NASIR-I-HIND*  
10th September  
1894.

Recent rule for payment of money-orders by cheques.

introduced a new rule under which cheques are issued to payees of money-orders instead of payments being made to them in cash as hitherto. The payee, when he has received a cheque, can cash it at the Head post-office within seven days (of its receipt), or else on the eighth day a postal peon will pay him the money at his own place. This rule is rather inconvenient for the people living in the city; the Head Post-office being six miles off. The Post Master-General would therefore do well to alter the new rule in so far as to direct the cheques to be paid (also) at the city branch Post-office for the convenience of men living in the city.

**ANIS-I-HIND**  
15th September 1894.

Need for some additional postal letter-boxes at Meerut.

24. The *Anis-i-Hind* (Meerut) of the 15th September, says that Guzri-Bazar and Mundi are very crowded and much frequented quarters in the town of Meerut, and suggests that a letter-box should be set up in each of those places for greater convenience of the public.

#### IV.—LOCAL AND MISCELLANEOUS.

**NAJM-UL-HIND**  
16th September 1894.

A complaint against the agents of the Landhaura estate, District Saharanpur.

25. The *Najm-ul-Hind* (Saharanpur), of the 16th September, states that the estate of Landhaura in the Saharanpur District is bringing itself into disrepute under the mismanagement of the corrupt agents of the Rani, a *parda-nashin* lady. The Assistant Collector of Meerut, in rejecting a suit for arrears of rent instituted by the agents of the estate, describes the latter as a set of greedy, covetous and corrupt men. The District Magistrate ought certainly to draw the Rani's attention to the misbehaviour of her agents, and ask her to get rid of the rascals.

**NATYAR-I-AZAM**  
12th September 1894.

Complaint against the sweepers Moradabad.

26. The *Naiyar-i-Azam* (Moradabad), of the 12th September, bitterly complains that sweepers do not properly remove the night-soil and rubbish, or clean the drains, &c., in the town of Moradabad, and requests the Municipal Board to be up and doing in time lest some epidemic should break out.

**ANIS-I-HIND**  
15th September 1894.

A complaint against the Municipal Board, Meerut.

27. The *Anis-i-Hind* (Meerut) of the 15th September, complains that the heaping of night-soil in the fields, the erection of urinals at the turnings of the lanes and by-lanes, and the public latrines, all of which vitiate the surrounding atmosphere, are prolific sources of outbreak of epidemic diseases in the town of Meerut. The Municipal Board ought to remedy the evil, and think more of the health of the public than of the revenue it derives from the night-soil.

**NATYA PATTRA**  
September 1894.]

Acquittal of Ala Ram, Sanyasi, by the Sessions Judge of Allahabad.

28. The *Natya Pattra* (Allahabad), for September, referring to the case of Ala Ram, Sanyasi, who was prosecuted by Jagan Nath Vaidya, late editor and proprietor of the *Prayag Samachar* for libel, and fined Rs. 100 by Mr. Gray, the late District Magistrate of Allahabad, under Section 500 of the Penal Code, expresses satisfaction that on appeal the Sessions Judge has acquitted the accused, remitting the fine.

ALLAHABAD:

The 23rd September 1894.

PRIYA DAS, M. A.,

Govt. Reporter on the Vernacular Press of Upper India.